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Missionary.
From the American Baptist Magazine.

The politeness of Capt. Titcomb, of New-York, letters have been received from our Missionaries in Calcutta. It is, however, with extreme regret that we state that no intelligence whatever has arrived from the mission at Ava. The following extracts will present our readers with all the information which has been received.—Editors.

BURMAH.

Extract of a letter from the Rev. J. Wade, to one of the Editors.

CALCUTTA, April 1, 1825.

MY DEAR SIR,
Your letter gave me much pleasure, while it renewed in my mind the remembrance of the scenes, privileges, and above all, the friends of my native land, but without regret that I have sacrificed them all for a residence in a land of heathenism, where, instead of the privileges enjoyed under a government and in a country like that of America, are all the evils arising from despotism, superstition, and ignorance; and where instead of dear friends and relatives, there are scarcely any persons to be met, but those who are uncivilized, I might add barbarous.

But we have now a prospect of living in Rangoon under an enlightened government. If we are not disappointed in these hopes, we and all interested in this mission, will find amply repaid for the temporary hindrance in our missionary labours which the present war has occasioned; but if, in the mean time, these advantages are to be obtained at the expense of the invaluable lives of several of our dear missionary associates, our loss will be great indeed: what has been the fate of our friends at Ava, is still uncertain; we can obtain no information concerning them.

I fear the supporters of this mission will feel too much discouraged while looking upon its present aspect, in connexion with past events. But I hope they will also look upon the divine blessings which have attended their exertions in behalf of the poor heathen, as well as upon the dark providences with which the mission has, from time to time, been visited. Let them reflect that about 20 Burmans have been brought to the knowledge of the truth, whose names are enrolled with the innumerable multitude who have washed their robes and made them white in the blood of the Lamb. This being the case, I am persuaded no real Christian can, for a moment, regret whatever he may have done for the support of this mission, even if the work were to stop here. I am as yet far from believing that present events are ominous of evil to the mission. Should the dear missionaries at Ava fall a sacrifice to Burman cruelty, our loss would indeed be incalculable, our grief unexpressible; but we hope even in that case, the friends of the mission, instead of fainting under the affliction, and leaving us to fight alone, will send others to supply their place, and to strengthen our hands. Is it not the cause of God in which we are engaged, and if he take away some, can he not raise up others to fill their place? With God are the issues of life and death; and we may be sure whatever he does he has his own glory in view; if therefore we seek the glory of God, we ought to acquiesce in all the operations of his providence.

Yours, &c. J. WADE.

Extract of a letter from Mr. Lawson to the late Rev. Dr. Baldwin.

CALCUTTA, April 18, 1825.

MY DEAR SIR,
I am sorry to say that we have not yet heard from our dear friends at Ava. The day before yesterday government despatches announced that Aracan had fallen to the British arms. I trust that some news may eventually be obtained from this quarter, as I should hope that some prisoner or other may be found who may be acquainted with the state of things at Ava. We are completely at a loss what to think on this subject. We can only leave the matter with Him who rules in righteousness. The last letter I received from Mr. Judson was dated February 13th, 1824. Letters, parcels, &c. both from America and Europe, have been ac-

cumulating under my care for Mr. and Mrs. J. and Dr. Price; but there is no possibility of sending them to Ava, nor would it be proper to send them if I could, till we hear from our friends.

I am, my dear Sir,
Yours, very affectionately,
JOHN LAWSON.

Extract of a letter from Mr. Wade to the late Rev. Dr. Baldwin.

CALCUTTA, March 19, 1825.

DEAR SIR,
Your inquiries concerning the Burman converts, the mission and the missionaries at Ava, renew the remembrance of scenes through which they and we have passed. None of the converts who fled at the time Rangoon was taken, except Moung Shwa-ba, have been since seen or heard from. If their lives are spared, we shall doubtless have the pleasure of seeing them come to us again after the termination of the war. Moung Shwa-ba, whom we left at Rangoon, is employed by an English physician of the army as a Burman teacher, which is a very happy circumstance, as he was unable to leave Rangoon with us on account of his wife, who is insane.

Yours, &c. J. WADE.

Extract of a letter from Mr. Wade to one of the Editors.

CALCUTTA, April 1, 1825.

REV. AND DEAR SIR,
With regard to this mission, our feelings are on one hand much depressed, while on the other we are greatly encouraged. We feel depressed from the consideration, that for so long a time we are obliged to be absent from the stations, though with regard to myself, not being able to speak the language with sufficient correctness and fluency to convey much religious instruction to the minds of the Burmans, it is of little consequence where I am at present, provided I have the advantages of studying the language. I find it much easier to read the language and understand the meaning of words, than to put words together in sentences, (according to the Burman idiom) as is necessary in conversation.

But the chief cause of our depression is the awful suspense which hangs over our minds, relative to the fate of the dear missionaries at Ava, concerning whom I am sorry to say we have as yet no information. Probably we shall hear nothing of them until the English troops reach Ava, for which place they have already marched, and from the latest accounts we suppose them at this time to be about half way up the river. As we expected, but few troops were left for the defence of Rangoon.

There is also much to encourage us with regard to the future success of the mission; because, if, as we have reason to hope, we can hereafter preach the Gospel to the Burmans without their being deterred through fear of persecution from embracing it, and if the blessing of God attends our labours, I see no cause why the word of God should not have free course and be glorified. Burmah will then open such a field for missionary labours, as perhaps will not be exceeded by any in point of importance which can be found. We feel anxious for the time when we shall welcome Mr. Boardman and his lady to these heathen shores. I hope they will not be detained on account of the war, for I think there is no doubt but before they could reach this place, the war will be brought to an issue; but if not they can study the language in Bengal to very good advantage; they can have a Burman teacher, and other Burmans if they like.

I remain, very sincerely and affectionately, yours,
J. WADE.

Extract of another letter.

DOORGAPPORE, April 8, 1825.

REV. AND DEAR SIR,
To find ourselves once more at home, after having been travelling so long; to reach at last the little endeared spot we had so long prayed to see; to find ourselves at once surrounded by the little Burman flock and beloved missionaries, truly excited feelings unknown before. No news respecting the war had reached Rangoon when we arrived. Dr. Judson was then ready to proceed to Ava, and we all hoped that being Americans might save us from molestation, if war really took place. Mrs. Judson had been a kind, affectionate sister to me during all our journeyings, and our short acquaintance with Dr. Judson had been interesting; so that it was with much feeling that we parted with these dear friends. As no ship was permitted to sail from Bengal to Rangoon after we left, we received no communications respecting the war, until the English fleet anchored at the mouth of the river, about 30 miles from Rangoon. Dear brother, you have long since heard what ensued, and though ten months have now elapsed since the dreadful scene, yet my heart still bleeds at the recollection, and my feelings compel me to lay aside my pen.

You ask, my dear brother, if I do not find "Christ a firm support under every trial?" When my dear husband, my only surviving earthly comfort, was torn from me by the enraged Burmans, when I well knew that he was under sentence of immediate death, and saw him led forth in chains towards the place of execution, and when I expected every moment to behold the messenger of my own fate, what then could have sustained this frail tenement of clay, if Christ had not been my portion? What but the grace of God could have given us a sweet composure of mind

under such trials, and even caused us to rejoice in an immediate prospect of eternity, and to say in our hearts, "though he slay me, yet will I trust in him, I will rejoice in his salvation?" Oh, my brother, at this trying period I felt, as never before, the immediate presence of God. And if all below the skies sinks into nothing from only a faint anticipation of His glory, what shall we realize when permitted to enter the pearly gates of the New Jerusalem? By our last letters to America you have no doubt heard the reasons of our being now in Bengal. Here we are surrounded with all the necessary comforts of life, and enjoy the loved society of the dear English missionaries, yet we feel it a peculiar trial to be obliged to leave Rangoon. Our afflictions have endeared this interesting mission more than ever to our hearts, and we long for the time, that we shall be entirely among Burmans again.

But, where are the dear native Christians, who have so much endeared themselves to us by their affectionate behaviour and pious conversations? Where are our dear missionary brethren, with whom we hoped to spend the remainder of our days? The poor Christians, excepting one, are all scattered we know not where; and, of our dear friends at Ava, alas! we cannot cheer your hearts by one word of intelligence. A dreadful gloom hangs over their destiny—words would do injustice to our feelings for them. War still rages in Burmah, and while the English troops have made numerous conquests, and are now pressing on towards the capital; the Burmans, though poorly able to defend themselves, are engaged in a civil war, and already there is a cry for food. It is more than a year since our dear friends at Ava have had any supplies from Bengal, so that they must now be entirely dependant on the wretched Burmans for their daily subsistence. Oh, I could weep from morning till evening over this sad picture of our mission. "Is thy mercy clean gone—Oh, my Father, wilt thou be favourable no more?" But faith presents a brighter scene. Burmah will soon rest from war, and we firmly believe that God is permitting this war to humble Burmah's proud monarch who rejected the religion of Christ, and to erect the standard of the cross in the midst of this heathen empire. The prospect of returning to Rangoon, and living under the English government, where the poor pagan will not fear to examine the Christian religion, nor the poor converts fear persecution, cheers our hearts and encourages us to apply closely to the language. How dark, how trying the scenes through which we have entered upon missionary labours! How unfit we must have been for our divine Master's service to need such afflictions. Oh, pray that all may be sanctified to us. We have much reason to feel grateful for good health in this unfriendly clime. We generally enjoy excellent health, have never been ill, excepting at Rangoon, after the commencement of the war, and we think the greatest cause of this, was unwholesome food. In time of peace we can live very comfortably at Rangoon, but during the war we suffered exceedingly. Our present residence is quite retired from all the bustle of Calcutta; and though our dwelling is but a cottage, it is all we wish.

We have a good Burman teacher, and think we were never getting on better in the language. I hope to gain a sufficient knowledge of Burman to be able to teach more female schools as soon as we can return to Rangoon. I anticipate this department with much pleasure, as it is what I have been particularly partial to, from childhood. You say, dear brother, that you "long to hear that I am happy;" will you believe me sincere when I say, that I count the days since I left all I so dearly loved in America, as the happiest of my life. Truly I have left the dearest of parents and friends, yet the kindest and best of husbands is preserved from death to repay me for all. I trust and firmly believe that God has called him here; he is useful and happy, and I should be ungrateful if I was not so. We have passed through very trying scenes, but God has been our support. We have indeed no home on earth, but this leads us to think more upon our home on high. The present state of our mission and friends is, indeed, a dark providence; but we still hope much from that Almighty arm which was extended to deliver us, and desire to bow in humble submission, and say, "it is the Lord, let him do what seemeth him good." Thus, my dear brother, I am happy, and would not willingly exchange my situation for any other on earth. If I can be in any way useful to poor Burmans, I shall envy no one the pleasures of the world, no not even the dear delights of an American home, a father's house, and the loved society of a mother and sister. But this is a dangerous subject for my feelings; ah! how little can our dear friends ever know what it costs us to leave them. You ask if a "mission station is, as you fancy, a little secluded spot, where we can enjoy constant communion with heaven, and with but little to draw our hearts from God?" My dear brother, I think missionaries should be sanctified vessels to the Lord, and I do believe, that to those whom he calls to labour in these heathen lands, he often manifests his presence in a very peculiar manner. I have sometimes thought that Rangoon was a little Bethel, where God was pleased to dwell. Yet even here, the Christian warfare is the same—we have the same sinful unbelieving heathen, and Satan is also here, with his ten thousand snares, to watch for the poor pilgrim. Truly we are secluded from most of the tempting vanities of life, yet we have here no Christian society to encourage us and cheer our way; but all this idolatry

and wickedness with which we are surrounded, have an influence to depress the spirits and harden the heart. If I answer your question with regard to myself, I must say, that though I do daily desire to live only to God, yet I find more reason than ever to mourn over my slow progress in the divine life. And now let me beg your prayers, not that we have long life or worldly enjoyments, but that we may have that wisdom which is profitable to direct, and a double portion of the Holy Spirit. You very kindly ask me to write for any thing that would add to our comfort. I can think of many things that I once thought necessary to my comfort, but now I am resolved to make myself comfortable with what I can most easily obtain, and would not willingly allow such trifles to occupy my thoughts. Nothing can be more acceptable to us than letters and publications. As we brought but very few books from America, we feel the loss of a good library here most sensibly. Books will, therefore, be most gratefully received. Will you also permit me to repeat the request for a pair of globes, with some good abridgement of geography, astronomy, and history, for the female schools? Perhaps you will smile at the request, and think that after schools have been established two or three years there will then be time enough to ask for such things. But when you remember that the Burman system of geography, astronomy, and all their history, is such a catalogue of absurdity, and so interwoven with their religious system, that they must fall together, you will not be surprised that we should feel anxious to give the infants some correct ideas before they are able to learn much of their own superstition.

I think something very concise and simple might be prepared, and taught by asking questions daily, even before they are able to understand much by reading themselves. And when we consider that a correct idea of things, is necessary to convince them that there is a God, the subject rises into importance. Please to present my very kind love to the dear sisters of your church; tell them that the remembrance of the very happy season I spent with them, and to know that they still remember me in their prayers, often cheers my heart on the burning shores of India. I should be most happy to write them, but my engagements forbid. I will answer any letters they write with heartfelt pleasure.

And now, dear brother, pray for us, though we now dwell in safety; the afflicted state of the mission is ever ours. Will God even bless Burmah as he has Ceylon of late. Oh, when shall the heathen be given to Christ for a possession!

Respectfully yours,
ENGLISH BAPTIST MISSION.
CHINSURA.

Extract from a Journal.
January 21st, 1825.

One of my Moghul visitors this evening declared that he was satisfied the religion of Christ is the best, and requested I would be his Hadee, (teacher). Thereupon I said to him thus: Q.—Well, and what makes you think so? A.—I see there is more truth and uprightness amongst Christians than any other. Q.—And what do you think now of Mohammed? A.—He appears both to have been a gross sinner and a madman. A sinner, because he, having become enamoured of the wife of a friend, contrived to seduce her. A madman, because he used to pretend that an angel from heaven came and declared the words of the Koran. Q.—Well, but our Bible says Jesus is the Son of God,—what do you say to that? A.—I think it must be correct, for we are all the sons of God. Q.—But the Bible says, he is particularly so, and that he is equal with God. A.—I believe it—I wish to know more of it; do, Sir, instruct me. I am yours, do with me whatsoever you please. I wish to be made a partaker of the faith you profess. I will do whatsoever you desire me. I replied, "I rejoice that such is your disposition, but you must look into this Book, and see further into the matter. I will gladly help you as far as I am able. If you will come to me when convenient, I will read with you, and explain such parts as may be incomprehensible to you. Many other things passed between us, and he left me, promising to do what I had advised.

26th.—The Moghul called again this morning, and was very urgent to be received as a disciple of Jesus. I endeavoured to point out to him the necessity of further inquiry into this important subject, and desired him not to be too hasty in his conclusions;—to consider well the step he proposed to take; and that if he thought a pure profession of Christianity would avail him any thing, as it regards emolument, he would find himself mistaken in his expectations. To all which he replied, "Perhaps, Sir, you think I will, or may draw back from my profession hereafter; but I have resolved to take my chance for all things that might befall me. I know I shall meet with much derision and persecution, but I am not afraid. I am prepared to encounter all things," &c. He, however, does not seem to have examined his own heart much; he does not speak of the heinousness of sin; he does not see that he must be lost without such a Saviour as Christ. In short, he has to learn much yet, but chiefly needs to be taught from above: yet I believe he is sincere, but am certain he is very weak and precipitate. I desired him to read the second and third chapters of the Acts, and requested him to call every other day, when I would do all I could to put him in the way of knowing what sort of a religion Christians professed. I endeavoured to pe-

netrate into the motives, whereby he might be actuated. He does not as yet seem to have shifter objects in view; but time will show what the Lord is going to do with this poor man. Oh, that he may be indeed one of the chosen ones of Jesus! I long to embrace him as a brother; but God's will be done.

REVIVAL IN MONGHYR.
Many of our readers, we are persuaded, will unite with us in grateful acknowledgements to God for the success in missionary labour which the following extracts of letters from Monghyr describe.—May it be increased a hundred fold!

February 23rd, 1825.
The Lord at this place has been doing great things for us. About the beginning of last November, we felt very much depressed at the loss of our excellent native preacher, Hingham Mistr, an account of whom you may have seen in the December Herald. All appeared to be darkness. Our ranks were thinning, and we saw no prospect of their being recruited. But amidst our gloom, the Lord caused light to arise upon us. In the course of two or three weeks after the death of Hingham Mistr, I was visited by a young man, whom we had formerly employed as a Lailah, (school-master), who told me that he had renounced his caste, and was desirous of professing himself a Christian. In a week or two more, I was visited by a young woman, a relative of one of our native members, on the same errand. The next week a Mrs. M.—called on me, who is also a native, but who had been married to a European; and also the widow of Hingham Mistr. The following week a mother and her son also waited on me, requesting admission to the church. On the following week I was visited by Mrs. R.—, a person whom you may remember to have seen at Monghyr. You may conceive our astonishment. We had not the most distant idea that the Lord was working so extensively in the hearts of the people. All gave decided evidence of true conversion, and none among them more so than those who are natives. After waiting some time after they were proposed to the church, they were unanimously received, and I had the pleasure of baptizing them in the Ganges, close to a small idol temple. It was a solemn time, and I believe the Lord was with us. The greatest stillness and order was observed by all the people. Not a word was heard, nor an irreverent action performed. Since that time, I have been visited by another woman, who gives evidence of sincere conversion, and whom we hope, in the course of a week or two, to have the pleasure of adding to our number. I am sure you will give thanks to God with us for his great and unexpected goodness. The Lord is at present doing great things for Monghyr. Every Sabbath afternoon, the meeting-house is almost crowded with natives, listening with the greatest seriousness to the word of God. A. L.

March 26th, 1825.
The Lord still appears to be favourable to us in the great cause that has brought us here. The recently baptized members, as far as we can judge, go on well; and much harmony and union prevails throughout the church. The last time we sat down together at the Lord's table, we amounted to 22 or 23; and then there were four of our resident members absent from Monghyr, besides all those who live at a distance. This morning I have had with me a Rajpoot, who has for some time past been very diligent in his attendance upon our native worship, and who has also been very earnest in his inquiries about the Gospel. He tells me he is a great sinner, and that he is convinced Christ only can save him. He is at this time giving us many evidences of a work of grace upon his heart; and we cannot help looking upon him very favourably, as we know he can have no worldly motive in casting himself in amongst us, since he is in comfortable circumstances. His wife, also, has been to our native brethren, upon the same errand with himself. There are also two or three other instances in which God appears to have begun to work, from two of whom I have received an application for baptism. But at present I intend only to propose one of them to the church,—one whose change of conduct and feelings has been so striking, that we cannot doubt but that God must have been the author of the change that is effected. Thus, my dear brother, you perceive what cause we have for gratitude, and for encouragement to proceed in making known the Gospel, even to the Hindoos; with their chain of caste, and their almost unconquerable prejudices.

The account of the extraordinary conversions in America, and the revival of religion in Germany, and also of the outpouring of the Spirit in Ceylon, which you have given us in your monthly Herald, has with the goodness of God in the conversions which are taking place here, quite revived us, and made us hope that this day cannot be far distant when such blessings will be given to Hindostan in large abundance. A. L.

BRITISH AND FOREIGN BIBLE SOCIETY.
An unfortunate controversy, says the Recorder and Telegraph, has existed for some months past, among the members of the British and Foreign Bible Society, relative to the circulation of the Apocrypha, in connexion with the Bible, in countries where the latter would not be received in its simple and canonical form. It is satisfactory, however, to learn, that the whole subject is undergoing a careful and deliberate consideration, by a Committee of the Society appointed for the purpose.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

England.—By the arrival at New-York, of the ship *Hudson*, from London, and the *William Byrnes*, from Liverpool, London papers to the evening of the 10th of October, inclusive, have been received. They state that a number of failures, in great commercial houses, have recently occurred in different parts of England. Three houses in Manchester, alone, have failed for an aggregate sum amounting to £377,400. The cotton market is still depressed. At a public sale at Liverpool, on the 7th of October, 520 bags of Mobile and Alabama brought from 7d. to 9d., and 465 Bowed 7d. to 9d.; 103 bags of Orleans were withdrawn.

Mr. Stratford Canning, Ambassador to the Ottoman Empire, was about to embark with his lady for Constantinople. Lord Strangford was also about to embark for the Baltic, on his mission to the Court of St. Petersburg.

The son of Admiral Miallis, who, was despatched to England with the proposals of the Greeks to throw themselves upon the protection of the British government, had arrived. The mission will most likely be unsuccessful, as the government had not only despatched a new Minister to the Ottoman court, but had interfered to prevent the arrangements making by Lord Cochrane to aid the Greek marine.

France.—The packet ship *Bayard* has arrived at New-York from Havre, whence she sailed on the 2d ult. and has brought Paris papers to the 1st, inclusive. The depression of the cotton market at Liverpool, was felt at Havre, where sales of Louisiana had been made at a decline of 2 sous.

Spain.—The state of affairs in this country, by the latest accounts, continued to be very unsettled. Arrests were carried on with great activity. A letter from Madrid, of Sept. 17th, says, that Mr. Everett, the American Minister, had presented his credentials to the King.

Greece.—The London papers contain numerous accounts respecting the Greeks, which represent their affairs to be prosperous. Ibrahim Pacha had been defeated in his second advance upon Napoli, with the loss of 1600 men. Private letters from Candia state that the Seraskier has attempted two new assaults on Missolonghi, on the 13th and 15th of August, and with the same results as before.

The Greek Chronicle, the publication of which has been renewed at Missolonghi, speaking of the repeated attacks upon that tower and fortress, holds the following language:—"Battle and slaughter still await us, but we shall be the same as on the 28th July, the 2d and 6th of August. Providence, which so manifestly protected us in the greatest dangers, will never forsake us; it will cause the banner of the Cross to triumph, and that of the crescent to be overthrown. But the Greek, prostrate before his Divine Protector, will never forget that all his efforts are in the will of God."

United States and Turkey.—A letter from Smyrna, to a gentleman in New York, dated August 30th, says:—"We have had a visit from the United States' squadron under the command of Com. Rogers, consisting of the *North Carolina*, *Constitution*, *Ontario*, and *Erie*. This visit has had the effect of raising the American character to its full merit with the Turks, and has without doubt contributed towards the establishment of the most friendly relations with the United States, as the Turks are well disposed towards a nation that wants nothing of them but a free trade. We think that Commodore Rogers has had some communication with the Government on this subject, the result of which will be made public. During the short stay of the squadron in our port, almost all the inhabitants of this city visited the *North Carolina*, and were received and treated with the attention and politeness due to their rank, by the officers in general. In a fire that took place in the city, the officers and crew distinguished themselves by their exertions to subdue the flames, in a manner which left a deep impression of gratitude among the inhabitants, particularly the Turks."

Burma.—The official account of the capture of the fort and capital of Arracan, by the British troops, has been received in England. It is dated April 2d, and commences as follows:—"The Almighty has been pleased to permit that the exertions of the southeastern division of the army should be crowned with complete success. Arracan was yesterday taken, and the 10,000 men that acted under Atown Mungza, have, as a military body, been nearly annihilated." The loss of the British was trifling; not exceeding, in killed and wounded, twenty or thirty.

Accounts from Bombay to the 3d of May, have been received at Liverpool. They bring down the operations of Sir Archibald Campbell's division much later than those received from Calcutta. The Burmese had made two desperate sorties, but were repulsed with loss. The attack on Doneyew was intended to be made on the 3d of April; 100 pieces of artillery had been collected for that purpose.

France and Hayti.—Colonel Fremont, Aid-de-camp to the President of the Republic of Hayti, and one of the two Senators forming part of the deputation appointed by that Government to negotiate a loan in France, have arrived at Paris. The third member of the deputation was to follow them immediately.

France and Mexico.—France, it seems, is at length treading in the steps of the United States and England, in regard to the independence of the late Spanish American Colonies. The preliminary measure of recognizing commercial Agents from Mexico, has been adopted; and French Agents are to be sent to the new republic.

Sandwich Islands.—The body of Rho Rho, late King of Oahu, one of the Sandwich Islands, who, it will be recollected, died some time ago in England, whilst on a visit, has been conveyed home for interment, in the British frigate *Blonde*, Captain Byron. The funeral rites were performed in the European style, which innovation the natives did not like. Some new laws and regulations had been introduced into the island; and tranquillity had been restored. George Tamoree, the late disturber, was going at large, perfectly harmless.



COLUMBIAN STAR.

WASHINGTON CITY,
SATURDAY, NOVEMBER 12, 1823.

REVIEWS.

1. *Reply to the Abbe J. A. Dubois' Letters on the State of Christianity in India. Originally published in the "Friend of India." Serampore, 1824.—8vo. pp. 208.*

The idle speculator, either in physics or morals, seldom excites much attention, or shares largely in the veneration or contempt of mankind. He may dream away a long life in the midst of wild theories and sophistical hypotheses, quite unheeded and undisturbed. But with the man of steady purpose and resolute activity, it is generally otherwise. His conduct is made the subject of observation and remark; and he rises into high consideration with those who approve the manner and object of his pursuit; while others, who think them illaudable, or who envy his elevation, range themselves as his enemies and opposers.

This difference in the estimation of the mere theorist and the active executor of self-projected plans, originates in the disposition of man to regard action more than principle. One who exemplifies his precepts, attracts more notice and esteem than he who is the preceptor of one thing, and the exemplar of another, or of nothing. Theory is not always understood, and when it is, it has no important practical influence, it invariably falls into disrepute. Action is not only palpable to the vision and consequently makes a deep impression,—

"Aut agitur res ***; aut acta refertur,
Segnius irritant animos demissa per aurem,
Quam que sunt oculis subjecta fidelibus, et que
Ipsæ sibi tradit spectantur;"

but it also has invariably some bearing on the interests of some individual or community of individuals. The bearing of such action be favourable to the persons interested, they never fail to applaud it as most beneficent and laudable;—if unfavourable, they must possess a greater share of disinterested and moral integrity than usually falls to the lot of unsanctified man, to secure it from unmerciful execration. Hence, the active man, however good may be his intentions, must expect difficulty in the prosecution of his objects. The sinful world, in which it is his duty, for a season, to act, always contains enough that are disposed to misinterpret and vitiate his motives, and neutralize, if possible, the salutary tendency of his efforts.

Thus the practical philanthropist has, in all ages, been compelled to encounter constant and organized opposition. Ridicule, contempt, envy, calumny, falsehood, have discharged at him their full and poisoned quivers, in every form, and with all the force, which the ingenuity of sin could devise. In this warfare, those who have taken the lead in any benevolent enterprise, and with the implements of generous well-doing, gone forth as pioneers to "make straight in the desert a highway for our God," have sustained, not only a greater share of labour than their successors, but also the freshest and heaviest vengeance of their enemies. This, our readers know, has been, and still is eminently true of the Baptist Missionaries at Serampore. Few Christian preachers, since the first century, have toiled amid so many privations and discouragements, and at the same with so much unpretending piety and real effect, as have Carey and Marshman, and their worthy coadjutors. Two missionaries, Carey and Thomas, entered the field in 1793. It was then an uncultivated waste, and wore the unloveliest features of desolation and despair. Any but those master-spirits who then and there commenced their dignified career of usefulness and glory, would have pronounced the field to be irreclaimable for ever, and retired in dismay from the task they had assigned themselves. But these men were not to be intimidated. Almost every page of the Bible contained promises for their encouragement, and the spirit of Eternal Compassion witnessed with their spirits, that they were in the path of duty, and should eventually see their labours attended with magnificent results. They persevered, and during the first eight years of their mission, though not eminently successful in gaining converts, exhibited a spectacle of the true moral sublime, with which history furnishes few parallels. Since the introduction of this century they have experienced, not only heavy and repeated afflictions, but abundant blessings from the Divine hand; and success, more than equal to their fondest anticipations, has accompanied their judicious and unremitting efforts. They have reclaimed from the wilderness of nature, a considerable portion of the vast field which lies spread out before them, and caused it to abound with the richest of Christian fruits. We have now only to make a fair comparison between what India was thirty-three years ago, and what she is now, in order to satisfy all of the utility of missions, who are willing to receive facts in

proof of principle. By those who have written, and printed, and preached, and declaimed against the practicability of heathen reform, we have been repeatedly challenged to produce facts in support of the position we have assumed, and we have as often answered the challenge to every extent which candour and ingenuousness could demand, by supplying our columns with facts abundant and well authenticated. But wilful incredulity is too omnipotent for man to subdue.

The success of missions in the isles of the Pacific, has furnished an argument in favour of the "missionary enterprise," to which many of its determined opposers have concluded at length to yield. Having, therefore, withdrawn their forces from some points of attack, they feel prepared to come down with accumulated strength upon others, which, in their estimation, are less impregnable. Asiatic missions are now the prime subject of contest; and among them none are called to endure a greater share of obloquy, misrepresentation, and actual bombardment, than the establishment at Serampore. But we do not now intend to come forward in the defence of the missionaries at that place. They have hitherto shown themselves amply able to defend themselves; and although they have not deemed it expedient to watch and repel every paltry detachment that has endeavoured to annoy them; yet, when they have engaged in close encounter, their friends have felt no doubt as to the issue. They could not fail to be victorious—"for God and truth were on their side."

One of the last and most direct efforts ever made to ruin the reputation and influence of the Baptist missionaries at Serampore, was that of the Abbe Dubois, a Catholic, who had passed thirty years in India as a missionary, but without any success.

In June, 1823, the Abbe, having returned to England, published his "Letters on the State of Christianity in India," in which the prominent positions that he labours to support are—1st, "That India will never receive the Gospel," and therefore he pronounces upon the whole population, and the unborn millions that shall follow, an "eternal anathema;"—2d, "That the translation of the Holy Scriptures into the idioms of the country, is not likely to conduce to the conversion of India," to which are appended many of the most vile and barefaced misrepresentations of the translations by the Serampore missionaries;—and 3d,

"That the character of the Hindoos is not so degraded as has been represented by the Rev. Dr. Ward and others,"—including a "vindication of the Hindoo females."

These points, and several others of minor importance, he labours to prove by all the arts within the reach of a mind skilled in disingenuousness and prevarication. But in Dr. Marshman, the author of the Reply, whose title stands at the head of this article, he has found an able and triumphant antagonist. Having laboured among the heathen at Mysore, for thirty years, without numbering among his two or three hundred proselytes, one "sincere, undisguised Christian, our Abbe becomes discouraged and returns to England, resolved to convince the world that his experience was sufficient proof of the impossibility of Hindoo conversion;—or, in other words, that "with God all things are not possible." But Dr. M. meets him at every point, and shows by indisputable facts, the incorrectness of his assertions and the falseness of his reasonings. The Abbe's first position, that "India will never receive the Gospel," the reply examines by the Scriptures, and proves to be untenable. The second and third chapters of the Reply are devoted to this examination, and contain a body of scriptural argument, lucidly and logically arranged, demonstrating most clearly that the promises of God furnish no greater reason to believe that the 350,000,000 of Gentiles in America, Europe, Africa, and Western Asia, will be converted, than the 500,000,000 of Eastern and Southern Asia. His reasoning throughout is a *fortiori*, and is sufficient, we should think, to "put to silence the ignorance of foolish men," who may suppose that the Scriptures do not countenance Christian missions. At the close of this interesting and judicious summary of scripture proof, Dr. M. remarks:

"Such, then, is the evidence from the Old and New Testament which our author has to annihilate, before he can establish his first position. The fact is, that nothing is more certain than this event, not even the rising of to-morrow's sun. There is no event predicted so often and in so many different ways, beside the death of the Redeemer of men,—and that is only a pledge of this being accomplished,—of the heathen being given him for his inheritance, and the utmost parts of the earth for his possession. Are not the sufferings of Christ, an infallible pledge of 'the glory that shall follow?' Moreover, to understand this thoroughly, our Abbe needed only the aid of careful observation, and common sense. Beyond this we have employed nothing; our author's fanaticism, therefore, even if it be sincere, is quite inexhaustible. So far is it from having any foundation in Scripture, that it is opposed to its whole current of evidence. Yet is it so savage in its very nature, that should they not treat it with perfect contempt, it may lead the whole Christian world to devote the present and every future generation of India to eternal death. When he finds what the Scriptures really declare on this subject, must he not, as a Christian missionary, feel grieved at his negligence in searching them? and will he not mourn its dreadful effects in thus leading him to devote to present misery and

eternal ruin, the unborn millions of a country in which he spent thirty years as a minister of peace?"

Our intention is, not to make long extracts from the work before us, nor to consider the style, which, by the way, is not the best, but to give a brief analysis of the course pursued by the replyer in refutation of the Abbe's several propositions, and to select such facts as may be valuable to our readers. We intend hereafter to copy some of the best portions of the Introduction, and of the first two chapters.

Dr. Marshman having, by "a dense cloud of predictions from the mouth of Him who cannot lie," settled for ever the Abbe's first position; proceeds to a critical and lengthened examination of the second, which relates to the impracticability of effecting any thing towards the salvation of the Hindoos, by means of the translations of the Scriptures into the idioms of India. This position, with equal ease and dexterity, is shown by a variety of arguments to be incorrect. Saints have been edified and sinners converted, in all ages, since the days of the Apostles, by means of translations of the Old and New Testaments. But the *argument ad hominem* is furnished by the fact that the Catholic missionaries in India never gave the people a written translation of any part of the Bible;—hence, during three whole centuries, they had no success. But one of the first objects of the Baptist missionaries at Serampore has been to translate and distribute as many copies as possible. The cheering consequence has been, that they have been called to baptize, in less than twenty-five years, more than one thousand converts on a profession of repentance and faith. Sufficient.

The criticisms of the Abbe, on several versions that he had seen, betray his ignorance, not only of the *Sanskritu* and its various dialects, but also of the Scriptures themselves. His egregious blunders in exposing and rectifying what he denominated errors in these versions, Dr. Marshman has pointed out and set them up, *ecce signum*, as proofs positive of the Abbe's unfitness to sit in judgment on philological as well as religious matters. As it happens, however, none of those versions upon which his grace animadverts with so much severity and apparent triumph, ever passed through the hands of the brethren at Serampore; nor were any of them issued from their press, or with their knowledge. Had the Serampore missionaries ever made one half as many palpable blunders in a whole volume, as the Abbe has made in criticizing one chapter, they would not be entitled to the high praise, which they have received, as able and accurate and honest translators. But this herald of the Pope and the Propaganda was resolved on giving their reputation a deadly thrust; and, knowing the vital part, aimed a blow which has now recoiled with double force upon his own defenceless head. "He that diggeth a pit, shall himself fall therein."

The Abbe acknowledges facts in relation to his own conduct and that of his predecessors for three centuries, that are sufficient to enable the Christian to account for their want of success. In the first place, they did not give to the heathen the written word of God, and all their verbal translations were mingled with their jesuitical jargon. No wonder, then, that even Francis Xavier "was baffled in all his attempts to introduce Christianity into India." For a still stronger reason, his less pious and zealous successors have been "baffled" in their efforts. Xavier remained about three years, and then, like our Abbe, returned to Europe, denouncing the Indians as incorrigible reprobates. Had he given them the Bible in their own language, he would have probably seen some fruit of his labours. But, no;—the Bible would hasten their ruin, and he, compassionate saint! withheld it, that he might not be accessory to their destruction. While his Jesuit brethren in Europe were so busily employed, in burning (in some instances with their translated Bibles about their necks, as it was done on St. Bartholomew's day) those obstinate heretics who were firmly bent on reading the divine word, though so solemnly assented that it would lead to the perdition of both body and soul; *pure pity* alone prevented our Indian apostle from placing such certain means of perdition within the reach of these ignorant heathen. Accordingly, we hear nothing of even a Gospel preserved by the descendants of his first proselytes, as translated by "their apostle;" nor of his having once called them together, before he left the country in disgust, ad saying to them, "Now, I commend you to God, and to the word of his grace."

Secondly, Xavier's successors resolved on an unworthy expedient to allure the poor Hindoos into the church, "out of which," the Pope and Charles X. assure us, "there is no salvation." They announce themselves to be brahmins; "brahmins come from a distance of five thousand leagues westward, for the double purpose of imparting and receiving knowledge to and from their brother brahmins in India." On conduct like this, Dr. Marshman makes the following very creditable remarks:

"Of folly more likely to destroy their character for ever, they could not have been guilty. If there be one quality required beyond another in a missionary, it is veracity, yea, even an incapacity of dissimulation. When those to whom he comes are to risk, not only their temporal interests, but their immortal souls on the truth of what he de-

clares, that is, on his veracity, and to be accustomed to regard as truth, from immemorial; should they not expect not the least deviation from truth, if it were to ruin his character with them ever?"

(These "western brahmins" not only on the dress of cary, or yellow colour, by the Indian penitents;" made from sandal wood paste to their foreheads;" scrupulously adopted the costume of the country; "they were dressed in images, tirian or holy water, tilas or prayers for the dead, invocation of 8cc. until it bore such a resemblance to idolatrous rites in use among the Hindoos themselves, that it seemed capable of inducing "a quite sensual people." Having low what it was at Rome, they thought such a compromise, to gain the Hindoos. But their "brother brahmins" and even the *shoodras*, saw and detected their dissimulation, and felt an indignation to exchange their ancient and established system for one that was so dishonouring, merely for the purpose of gaining proselytes. They were themselves great deceivers to be thus deceived, even by consummate arts of Jesuits and priests. The Abbe is constrained to acknowledge that there was some degree of foundation for the charge, that his predecessors "had become converts to the idolatrous worship of the Hindoos, than made Indian converts to the Christian religion." We cannot be surprised that they were both detected and execrated. This, however, is not the innocent are subjected to ridicule and scorn on account of such iniquitous conduct. All European missionaries have been loaded upon as "western brahmins;" and the course of fraud and deception will long be quoted against them, for the Hindoos will recollect it to the latest generation.

In relation to the Hindoos losing caste, the Abbe is alarmed for converts to Christianity, lest they should "suffer persecution." An extract here, from the Reply, may not be amiss. The one we shall make contains some facts for the enemies of Asiatic Missions. Let them give us their ears:

"On the subject of Hindoos losing Caste for Christianity, our author must be understood as speaking merely from speculation: as he has never seen any thing of the kind. At p. 13 he says, 'It is certain that during the last sixty years no proselytes of very few have been made;' and at p. 124, he informs us, that of his own 'number of proselytes, two-thirds were pariahs or beggars, and the rest composed of *raghabs* and *outcasts* of several tribes.' Of those then who 'by embracing the Christian religion, lose their all'—and whose 'goods, possessions, inheritance, all disappear,' he knows nothing, he has never seen a single instance of the kind. He speaks wildly from speculation. Now it happens that the Serampore missionaries, who have known at least a thousand natives baptized in twenty-five years, either by themselves or by them in connexion with them, have really seen this in all its imagined horror; for in the whole of this number (say we not received ten outcasts from their tribes) they are not certain that they have baptized even five. Indeed they do not find those that description more willing to renounce iniquity than those of regular caste; and without his forsaking iniquity, they should not baptize any Brahmin, even of the highest family;—nor retain him in Christian communion afterwards, should he have contrived to retain the love of iniquity while baptized on a profession of repentance towards God and faith in our Lord Jesus Christ."

Further, those they have baptized, have included a greater number of the Brahmin and Writer than of the other Castes, considering the proportion they bear to the rest in general society. This, under divine grace, they attribute to their being more acquainted with reading, and hence more capable of examining the Scriptures, than the other classes."

The remarks of the Abbe concerning the little success which other denominations, as the Moravians, Lutherans, Nestorians, and Baptists, have had, Dr. M. has shown to be a tissue of total and deliberate and malignant falsehood. In the investigation of this subject, the replyer has exhibited a becoming liberality towards those pious and indefatigable missionaries, who, at different points, from Cape Comorin to Bengal, laboured assiduously and successfully, long before the mission at Serampore was even thought of by the Christian world. He does not hesitate to give Ziegenbalg, Gronovius, and Schwartz their due, and to repel the unhalloved attacks of their graceless accuser.

His very unbecoming charges against the Serampore missionaries, are met with decision and manfulness, and proved to be positive and premeditated slander. He had access to means of accurate information, and cannot be supposed to have believed what he uttered, when he said, that the reports of these missionaries concerning their success, had been purchased "in violation of all the dictates of honour and conscience." As it regards their making gain their ultimate object, Dr. M. declares that they were resolved, as far as possible, "to be burdensome to no one," but to support themselves and their families by their own exertions.

In addition to this, they have in these 24 years devoted from the product of their united labour, between six and seven Lakhs of Rupees to attempting in various

* A Lakh of Rupees is equal to 250,000.

that is, on his veracity, and to every thing they have said to regard as truth, from capable of dissimulation? At least, his character with the "western brahmins" not only of cavi, or yellow colour, but like brahmins applied good paste to their foreheads, and adopted the costume of the country; but, according to his own confession, he called the "holy water, *ritzy* or *ritzy* for the dead, invocation of rites in use among the Hindoos, that it seemed capable of the sensual people." Having been at Rome, they thought it wise to gain the Hindoos, that their "brother brahmins" should, and despise the *shoodras*, saw and despised their ancient and established one that was so dishonoured merely for the purpose of gain. They were themselves too good to be thus deceived, even by the arts of jesuits and priests. They were constrained to acknowledge some degree of foundation in the converts to the idolatrous worship, than made Indian converts to the Christian religion. We cannot think that they were both deceived. This, however, is not the subject of the article, but are subjected to ridicule and account of such iniquitous conduct of missionaries, which, since the publication of the Abbe's book, have become so popular, as to be quite familiar to every eye, and to be the subject of every opposer of heathen reform. But we are already protracted this article to an undue length, and are compelled rather to hasten its termination.

The Abbe in some of his "Letters" attempts a vindication of the Hindoos, and would convince British Christians that they do not need Christianity to improve their condition. This does not, indeed, come from a very good grace from him, when, a short time previous, he had declared that the time of their conversion had passed away, and consigned to everlasting night, not only the numerous millions of the now living, but all its future generations to the end of time. But he is now ready to quote on behalf of the Hindoo, the words of Montezuma to the Spanish Catholic, only exchanging Mexico for India—"If all, your religion is good for your country, and ours is good for India." This is a modern knock-down argument of the opposers of missions. "Each country, (say they) has its religion, and is happier with what it possibly could be by any exchange." This is virtually averring, that one religion is precisely as good as another—a principle, which if carried out in its legitimate effects, would prevent every benevolent effort for the improvement of other nations, and even the emotion of sympathy for the moral degradation of seven-eighths of our fellow-men. Oh, it is a chilling sentiment, and diffuses around an icy atmosphere, that freezes the spirits of every one who comes within the range of its refrigerating influence.

But among all, who with cold-blooded malignity have entered upon the work of detection and falsehood, the Abbe Dubois stands far ahead. That his character and conduct may be properly estimated, we wish that all who have read his "Letters" would be so candid as to read the Reply. They will find that his outcry against the Serampore missionaries and their translations, is not the howl of infidel enmity at the success which he, with all his jesuitical dissimulation, could never attain. They will besides perceive the irresistible conviction, that his professed despondency respecting the ultimate prevalence of Christianity, is nothing but infidel dissimulation in a missionary garb, intended to unnerve the arm of the Christian public, which is raised to transfix superstition and idolatry with the "sword of the Spirit."

Reply to Rammohun Roy on The Atonement of Christ; originally published in the "Friend of India." 8vo. pp. 98. Serampore, 1823.

The subject of this pamphlet has for some time been a topic of warm and interesting controversy. Rammohun Roy, the celebrated Hindoo Unitarian or Deist, commenced the discussion by an attack on the doctrine of vicarious atonement by the blood of Christ; at the same time recommending the precepts of Jesus as furnishing the most perfect lessons of morality. Possessing acute logical powers, and a most accurate knowledge of the arts of dissimulation, it might be expected that what he should write would be read with considerable interest. This interest was increased, in no small degree, by the fact that Rammohun appeared and introduced himself to the world as a convert from Hinduism to the Christian religion. The Serampore missionaries concluded, therefore, that his writings, if distributed, would be potentially injurious to the spiritual welfare of the world, and resolved to publish a reply, that the poison might not be diffused unaccompanied by an antidote.

Dr. Marshman, consequently, published a reply of thirty-two pages, examining the arguments of Rammohun, and showing them to be not only unscriptural but also unreasonable. This was succeeded on the part of the latter, by an answer of 173 pages, containing an unbroken series of abuse and misrepresentation. Dr. M. replied to this in a work of 128 pages, which Rammohun followed by a volume of 379, besides a preface of seven. To this last, the pamphlet before us is a reply, and we should think quite a satisfactory one. The author enters into a critical investigation of the arguments drawn by his antagonist from the Holy Scriptures, and exhibits the fallacy of his principles of interpretation.

It is unnecessary that we should furnish an analysis of this work. It contains no new proofs of the proper Divinity of our Saviour. That doctrine, indeed, requires no new proof. It is as immovable as the pillars of the Universe—for Heaven and earth shall sooner pass away than one jot or tittle of it shall fail.

Besides, there would be an apparent want of candour in not furnishing our readers, at the same time, with an analysis of the whole controversy on both sides. As we have not leisure at present for an undertaking like this, and as we apprehend it could not be particularly interesting to Christians, who are already "rooted and grounded in the faith," we shall conclude the present article by copying the first paragraph of Dr. Marshman's last reply.

"We have now before us our author's Final Appeal to the Christian Public against the Atonement and the Duty of Him whom the blessed in Heaven constantly adore as having 'redeemed them by his blood out of every nation, and people, and kindred, and tongue.' In this appeal, our author, as if understanding the nature of Jesus better than those who now see his face in the realms of light, anew denies that he ought to be adored, or that he has redeemed any by his blood; and makes his final Appeal to the public in behalf of the Precepts of Jesus against his Atonement, insisting that the grand end of his coming into the world, was, not to redeem men by dying for their sins, but, like Mahomet, to give them precepts, by obedience to which, added to repentance, they may save themselves. The blessed in Heaven and he, therefore are perfectly at issue on the subject; and, appalling as is the thought, it is a melancholy fact, that the Indian public are now called upon to say whether they do not believe that they who 'see the Redeemer as he is,' have acted wrong all these centuries in adoring 'the Lamb that was slain,' and that they ought immediately to change the subject of their songs of praise."

Such a commencement of a work that is to be purely argumentative, may possibly serve *judicium animos conciliare*, but we apprehend will not weigh much in favour of the author's ratiocinations. As to the style of this pamphlet, its looseness and want of precision indicate that it was written without requisite care. But this defect is pardonable in Dr. M. whose labours are so multiplied and onerous.

S. A Lecture delivered at the opening of the Medical Department of the Columbian College in the District of Columbia, March 30, 1825. By THOMAS SEWALL, M. D. Professor of Anatomy and Physiology. pp. 45. Washington City.

This Lecture has been read with so much interest, and commended so highly by others, that very little remains for us to say. Whether we consider it as the production of literary taste, or as a judicious compilation of valuable facts, it is highly creditable to its author, and must contribute greatly to recommend him, and the Institution with which he is connected, to the friends of Medical Science. We think the Professor has been particularly happy in the selection of his subject—"the medical history of our own country; and particularly of those institutions, and of those circumstances, from which it has derived its principal character."

This history, it is evident, could not be pursued very extensively in a Lecture of one hour. The Professor has, therefore, thrown a mass of historic facts, which could not well be embodied in the Lecture, into an Appendix of Notes, occupying thirty-four closely printed pages. From both the Lecture and the Notes we are induced to make several extracts. We would first, however, copy the remarks upon the Lecture, of a distinguished medical gentleman in Virginia, contained in a letter to his friend in this City.

After acknowledging the receipt of Professor Sewall's Lecture, the writer says:—"This Lecture, for elegance, perspicuity, and freedom of style, I have seldom seen excelled; whilst the selection of materials, especially the historical facts, their arrangement, &c., evinces a mind richly stored with useful knowledge, and every qualification which does honour to the profession; and I doubt not will prove equally ornamental to the chair which he occupies."

After a few paragraphs, hinting at the objects of our fathers in migrating to this country, and the difficulties which prevented the early progress of Medical Science, the Professor says:—

"From the scanty records which contain the medical history of America, we are left in doubt with respect to the exact state of the science, for a considerable time after its settlement. We are informed by the few scattered fragments of history which are left us, as well as by tradition, that our early divines, in imitation of the ancient priests of Egypt, of Greece, and Rome, united with their clerical profession the practice of medicine. A venerable and distinguished physician of New-England, (Dr. James Thacher,) now living on the spot where the pilgrims of Plymouth first landed, says, in a letter received on this subject, 'That for many years after the first settlement of the country, it was deemed indispensable for clergymen to acquire a knowledge of practical medicine, to discharge the duties of piety and humanity to their suffering brethren; and though they were not endowed with high attainments in medical science, they were, nevertheless, qualified for great usefulness in their respective stations. Altogether unlike the ignorant empirics of later times, they were actuated by the purest motives, and by the highest considerations of benevolence. By their amiable manners, zealous attention, and pious converse, they endeared them selves to their people, mutual attachments were formed, and the fullest confidence reposed in their skill.'"

"So far were the professions of divinity and medicine united, that the clergy not only prescribed for the sick, but entered into medical controversies, and wrote practical works on the diseases of the country. The first medical work published in America, was written by a learned clergyman of Boston, and entitled 'A Brief Guide in the Small Pox and Measles.' It was printed in the year 1677. This was soon followed by the work of another clergyman, which bore the title of 'A Good Management under the Distemper of the Measles.'"

"However proper and necessary it might have been, in the then existing state of the country, and under the peculiar circumstances of the times, to mingle the two professions; and although we must ever entertain a grateful recollection of these pious clergymen, for their benevolent offices to the sick, as well as for their efforts for the promotion of the science while in the hands of others; it is obvious that medicine could have been but little advanced by the desultory and distracted labours of a class of men occupied with the arduous duties of another profession, and who could have possessed but a very imperfect knowledge of the structure and laws of the animal economy, and of the nature of disease. But the clergy were not the only persons to whom was confided the practice of medicine, even in the earliest period of our country. On the first settlement of America, a few physicians came over with the colonists, planted themselves in the country, and as far as circumstances admitted, or occasion required, devoted themselves to the duties of their profession. But they settled in the principal towns and villages, extended their labours only in extreme cases to the remote parts of the colonies; and among the Indian tribes of the country; while, in all ordinary cases, the great mass of the community were either dependent on the clergy, or compelled to employ those who were much less qualified to administer medical aid."

The first regularly organized medical school in the United States was established in Philadelphia, in 1765, by Drs. Shippin and Morgan.

"The second medical school instituted in America, is that of the City of New-York, first established under the charter of King's College, in 1767, three years only after that of Philadelphia."

"The medical school of Harvard College is the next in succession, and was established at Cambridge, Massachusetts, in 1782; nearly a century and a half after the classical department of the Institution had been in successful operation."

"The fourth medical school instituted in the United States, is that of Dartmouth College, at Hanover, New-Hampshire; established in 1797."

"The College of Medicine of Maryland, established at Baltimore, is the fifth medical school constituted in the country, and was regularly organized by an act of the Legislature of that State, in 1807."

"In the year 1812, the College of Physicians and Surgeons of the Western District of the State of New-York, was instituted by the Regents of the University of the State, and placed under the direction of a Board of Trustees."

"In the year 1813, the Medical School of Yale College was instituted under the charter of that Seminary, and established at New-Haven, Connecticut."

"In 1818, the Medical College of Ohio was established at Cincinnati, in that State."

"In 1818 the Vermont Academy of Medicine was established at Castleton, in that State, under the charter of Middlebury College."

"In 1818, the Medical School of Transylvania University was instituted at Lexington, Kentucky."

"In 1820, the Medical School of Maine was established at Brunswick, under the charter of Bowdoin College."

"In 1821, the Medical Department of Brown University, at Providence, Rhode Island, was organized."

"In 1822, the Medical School of the University of Vermont, was organized at Burlington."

"In 1822, the Berkshire Medical School was established at Pittsfield, Massachusetts, under the charter of Williams College, of that State."

"In 1824, the Medical College of South Carolina was established at Charleston."

"In 1824, the Medical School of Jefferson College, Pennsylvania, was established, and located at Philadelphia."

"We have, therefore, at this time, sixteen Medical Schools in the United States, besides the one recently established in this City, and which we are about to commence."

"It must be gratifying to every American to know, that the medical literature of the United States is, at this time, sought for and read with avidity, in every part of the civilized world; while much of it is translated into the French, the German, and Italian languages, and republished in the journals of those countries; the highest compliment that could be paid to the genius and industry of our physicians."

The Professor adds, in his second note, a flattering testimony to the salutary influence of our clergy upon medical Science.

"The clergy of our country, of all religious denominations, have ever been the uniform

Poetry.

For the Columbian Star.
REFLECTIONS IN SOLITUDE.
No. III.

The storm again raves wildly! 'Tis a night
Of gloom deep settled; and the gusty wind
Sweeps through the seared foliage of the trees,
And howls around in melancholic tones
Of hollow loneliness. The dashing rains,
Mingling their murmurs with the rush of winds,
Produce a sound monotonous and dull,
Yet not to me unpleasing; for it serves
To wake reflection, and to call up thoughts
Which else would not be:—yea, to scan the
past,

Survey the present, and of time to come
On this terrene; or, far beyond its verge,
To trace the portrait, and idea form
Of that which only can in thought be known.
Who, on the verge of manhood, fails to look
On the broad world, which, like a vale of
flow'rs,

Burst on his view, unmark'd by cloud or storm,
Nor feel his bosom swell with conscious hope
Of joys unrequited—that lure, like faded fruit,
And tempt the effort, but elude the grasp,
Mocking, Tantalus like, yet tempting still?
Such is the world—its joys and happiness
That promise fulness—never realize—
Yet still deceive, if trusted in, fill life
Drops from the crumbling fabric of old age,
Prone in the grave, to rot and moulder there.

And yet I would not wish it understood
That this fair world, form'd by th' Eternal hand,
Fair Eden's Garden, and before the fall,
A scene of bliss, pure as the spotless stars
That roll in brightness round the vault of
Heaven,

Presents, amidst the glooms of strife and crime,
No Springs of Peace, from holy founts that
gush,

The soul to gladden, and to sweetly bring
Of mind the latent energies to birth.
Oh! No. What, though our path is hedged
around

With thorns, oft springing where we love the
most,
That pierce the doubt, unconscious, to the core
And with the anguish of the festering wounds,
Bows to the earth itself our humble heads;
There is a spring, a never failing stream,
That flows for all—and of which all may drink;
Whose precious lymph, partaken of, creates
Within the soul a world of blissful thought
And real hopes; that yield such fragrant flow'rs,
That all the past becomes a worthless dream,
Weakness could only prize, or fools indulge.
That stream gives present peace, and opens up
So bright a prospect of a future world,
That e'en the very sceptic, though he gaze
With keenest optics, does in vain essay
The truth to doubt, reluctantly believes.

Have we partaken of this heavenly stream?
Unlike the fabled Lethe, famed of yore,
That sunk in dull oblivion all the past,
And left the soul for new impress of crime,
The past we ne'er forget—it serves to raise
Higher the voice of gratitude and love,
To Him who over heavy mountains came
Of sin that press'd—down to death itself,
To save and raise us—pouring in the stream,
Himself the fountain of forgiving love.
Have we partaken of this heavenly stream?
Rich is the blessing, priceless is the gift,
As is the tribute of our homage poor.
Let the storm rage around its fury pour,
And threat with ruin, crumble down to death!
All who have placed, or place, their hope upon
The Rock of Ages, the thrice holy One
Who gave himself a sacrifice for sin,
May hear its rattle, undisturbed with dread,
Lean on His breast, and rest securely there.

AMYNOR, JR.

Miscellany.

From a Sermon by Rev. J. Lister, Pastor of a Baptist church
in Liverpool, England.

"IMPROVED VERSION" OF THE NEW TESTAMENT.

The version I refer to, and which has
been very industriously circulated in this
town, is called "An Improved Version"; on
the basis of Archbishop Newcomb's, with a
corrected text and critical notes." Such is
the title page. These claims are indeed
very high. It is not merely a new version,
or an attempt towards a better, but an im-
proved version.

I subjoin a few specimens from that im-
proved Version of some of the grandest
passages in the New Testament.

In Colossians i. 29. Instead of the beau-
tiful and sublime sentiment of the original,
justly expressed in our version, "It pleased
the Father, that in him should all fulness
dwell." They have thus translated or rather
caricatured it: "It hath pleased the
Father to inhabit all fulness by him." Surely
Socinians can never object to mys-
teries after such jargon as this.

Their translation of 1 Timothy, iii. 16, is
this: "And without controversy the mys-
tery of godliness is great. He who was
manifested in the flesh, was justified by the
spirit,—seen by messengers,—preached to
the Gentiles,—believed on in the world,—
received in glory." This translation arises
far above my weak understanding. After
all their ridicule of mysteries, they must at
last, alas! alas! confess a mystery, a great
mystery, in the Gospel. But what is this
great mystery, according to the Socinian
creed? It is, "a man manifested in the
flesh!" This is indeed a mystery, compared
with which, all Calvinistic or Trinitarian
mysteries are nonentities: "a man mani-
fested in the flesh." Here is a mystery on
Socinian principles, which yet aside the
spiritual nature of the human soul, and re-
solve a man into mere organized clay, a
man, that is, a being who has no separate
soul, manifested in the flesh.

And adds to this mystery, that this
man, this man of clay, manifested in the
flesh, was seen, truly seen by his messengers,
that is, by the apostles: "that a man should
be seen, by others, this is a mystery
in the presence of which all Arianism

mysteries must for ever hide their heads.
In the last clause they say of this man
manifested in the flesh, "he was received
in glory."—It is not to be supposed that we
Trinitarians can understand such words.
No—this is the climax of Socinian mystery
such as has not entered into the hearts of
Trinitarians to conceive.

The new version thus renders Heb. i.
4, 5, 6: "Having been made so much
greater than those messengers, (namely,
the prophets,) as he hath obtained a more
excellent name than they: for to which of
those messengers spake God at any time,
thou art my son, this day have I adopted
thee!" Now it is a mild reproof to deny
this to be a translation at all. In the Greek
it is "I have begotten thee," and in the
Hebrew of the second Psalm, from which
the apostle quotes, it is also, "this day I
have begotten thee." The new version
therefore boldly falsifies the direct evidence
of the Spirit of Christ's dignity, and puts
adoption for generation. This is not all—
by this change, is not the apostle made to
utter a lie, and to reason like a fool on the
basis of a lie? Do not these men know
that all believers, from the beginning of the
world, were God's adopted children, and
that God called himself their Father? But
if Christ be only the adopted son of God,
then wherein consists the superiority of his
sonship to ours? It is precisely of the same
kind; and is not all Paul's reasoning turned
into the drivelling of an idiot?

Let me produce the translation of the
8th verse. "To the son he saith, God is
thy throne for ever and ever." Here is an-
other mystery; while the equality of the Son
to the Father is denied, and every verse
bearing witness to it is put under torture,
in order to avoid the clear testimony of this
verse, they have rendered it so, as either
to have no sense, or to involve the superi-
ority of the Son to the Father. If the Fa-
ther be the throne of the Son, according to
this improved version, I leave every man
to draw the inference at the distant thought
of which my mind shudders.

I shall crave your indulgence to another
quotation. The beginning of John's Gospel
thus beautifully stands forth in the Socinian
mirror. "The word was in the beginning,
and the word was with God, and the word
was a God. This word was in the begin-
ning with God; all things were done by
him, and without him was not any thing
done which hath been done. He was in the
world, and the world knew him not." To
call this a translation, would be too high an
honour paid to one of the most daring at-
tempts to sully the honour of Him who is
now Lord of all, and to whom ere long
every knee shall numbly bow. Even in
this version Christ is called a God, yes, a
God, not it seems a true God, but a God, an
inferior God, taking his place at the side of
the Supreme. Can you conceive of a re-
buke severe enough for such a flagrant in-
sult of Him who in all things has the pre-
eminence? Can you penetrate the Socinian
mystery of the world being done by
Christ? What does it signify if a shade of
nonsensical phraseology be thrown around
the Word, the eternal Word, if his being
the author of creation be hid from the eyes
of the reader? One other clause in this
prodigy of a paragraph, remains to be
dragged from its den, to finish the picture.
That verse which in our old fashioned ver-
sion reads, "the world was made by him,
and the world knew him not,"—in their im-
proving hands is taught to say, "He was
in the world, and the world was enlighten-
ed by him, and the world knew him not." Now
do justice to this fine stroke of criticism.
John had said in the same text,
"the light shone in darkness, but the dark-
ness comprehended it not." He had said
that the world refused to receive Christ's
light. This improved version, therefore,
makes John say in the compass of a few
verses, the world was enlightened, and the
world was not enlightened by Christ. This
is hard, but it is far from being the perfection
of this new light, for these enlightened edi-
tors make the venerable Apostle utter a
self-evident contradiction in the same sen-
tence. Hear it again, my friends, and de-
part with a due sense of their high reason-
ing powers. "The world was enlightened
by him, and yet the world knew him not." This
sentence, in point of genuine absurdity,
sets all exposition at defiance.

From the London Baptist Magazine.

A CONFERENCE

Between a French Roman Catholic Bishop,
and an English Curate.

Messrs. Editors,

The incident to which you refer, which
was the subject of conversation at Salem,
and of which you now request the particu-
lars, was as follows. I can avouch for the
facts and leading circumstances; but after
a lapse of several years, cannot be account-
able for the words.

The Rev. William Ward, A. M. fellow
of Christ's College, Cambridge, a clergy-
man of the Church of England, and who of-
ficiated as Curate at a town in the county of
Norfolk, received a presentation of a living
in the north of England, of considerable
importance. At the time when the French
revolutionists were following the clergy of
that nation with imprisonment and death,
which occasioned a great number of them
to seek refuge in England; Mr. Ward first
visited his living in the north. Stepping in
to the Edinburgh mail, he observed an el-
derly gentleman of venerable appearance,
in the dress of an ecclesiastic. He soon
perceived he was a foreigner, and was ex-
plicitly informed that he was a French emi-
grant Bishop. The conversation turned
upon politics, literature, and arts and
sciences, &c. Mr. Ward, seeing he was a
man of profound learning, general knowl-
edge, and liberal sentiments, began the fol-
lowing conversation.

Mr. Ward.—I am much surprised, Sir,
that a gentleman of your liberality and
knowledge can be content to continue in
communion with the corrupt church of
Rome.

Bishop.—I presume, Sir, you are a cler-
gyman of the church of England?

Mr. W.—I am, Sir.

B.—May I not retort.

Mr. W.—No. Our church is reformed
from corruption.

B.—I deny the assertion. Your prayer-
book is nothing but the Roman missal
translated into English, with a few trifling
alterations, and the psalms you read are
not from your own translation, but from

ours, of the corruption of which you are
perpetually complaining.

Mr. W.—These are but trifling things,
Sir; we are satisfied that we are following
the apostles and the primitive church.

B.—This is assumption, and assumption
is no proof. We must fix upon some point,
and abide by it; for instance,—Pray where
do you receive your authority for infant
sprinkling?

Mr. W.—I am surprised at your question,
Sir; pray do not your church practise the
same as we do on that point?

B.—Yes, Sir.

Mr. W.—Why then ask the question?

B.—Because I presume you cannot de-
fend yourself upon your own principles.

Mr. W.—I cannot, as you practise the
same, you of course must be in the same
difficulty.

B.—That does not follow. But pray, Sir,
if you please, show your authority for in-
fant sprinkling?

Mr. W.—We refer to the New Testa-
ment. (taking one from his pocket.) Here,
says he, is one, let us examine it.

B.—Is it the English version? If it be, I
shall not abide by its decision, for it is not a
fair translation.

Mr. W.—You surprise me, Sir; were not
the translators learned men, and men of
probity?

B.—I grant this, in part—But, Sir, who
is not sensible how far party zeal influences
men's sentiments and practice? Look, for
instance, at the wild notions of the learned
Dr. Lightfoot, that proselyte baptism is
as old as the fall of man; and that
Christian baptism is analogous to it. How
many learned men have been daped by the
authority of this individual, have taken for
granted what he has asserted, and have
never examined the point! Yet I challenge
the whole learned world to produce one in-
stance of baptism before the ministry of
John. You must know, Sir, that every
learned man, who has examined for himself,
both in your communion, and in every other,
has been forced to concede the point to the
anabaptists.

Mr. W.—I can by no means admit the
imperfectness of our version, Sir, nor can I
see the consistency of your reasoning. It
appears to me that you expose your own
practice as much as ours.

B.—I will, Sir, produce an instance or
two, where the object of your translators
must have been to deceive the public, and
to make the evangelists appear to support
their sentiment of sprinkling, where the
very opposite is apparent in the original.
Mat. iii. 14. Your version says, "I indeed
baptize you with water, &c.—he shall bap-
tize you with the Holy Ghost, and with
fire." Notice the translation, Sir. Now in
the sixth verse, where they perceived that
the same reading would appear ludicrous,
they have translated the preposition *En* by
the English preposition "in Jordan." Will
you assist me, Sir, to account for this con-
duct, upon any other principle than that of
intentional deception, and determination,
right or wrong, to support an hypothesis. I
will not dispute the signification of the
word *Baptizo*, abstractedly considered,
though the learned world have settled that
point long ago; nor will I dispute about the
signification of the preposition *En*. You
must allow that we are more honest than
Protestant writers. We render it "in aqua
—in Spiritu Sancto." If the whole did
not amount to the signification of dipping or
plunging in water, I would ask you why the
evangelists used, in application to the bap-
tized, the verb *Anabaino*, which cannot
admit of any other explanation, but to arise,
or emerge, or ascend? See verse 16. Also
viii. of Acts, 39. It cannot be admitted, Sir,
either that this arose from inadvertence, or
from want of knowledge; for your transla-
tors knew how to render the word, when
the controversy was out of sight. See, for
instance, John xiii. 26. "When I have
dipped, *Baphazo*, it—and when he had dip-
ped, *Anabainos*, the sop," &c. Why, Sir,
did they not render this baptized?

You will not charge me, Sir, with incon-
sistency between my sentiments and my
practice. In our communion, we never re-
fer to the Scriptures for authority in infant
sprinkling. You know, Sir, that the Greek
and Armenian churches, which controvert
our supremacy, practise dipping to the pre-
sent period. The church has authority
to decree rites and ceremonies, and her or-
ders are infallible. Here we depend for
this and many other points of sentiment and
practice, which you hold in common with
us; but referring to Scripture for your au-
thority, cannot support your practice. There
is, Sir, in fact, no ground upon which you
can stand, or any other sect of Protestants,
with consistency, between the two extremes.
You must either return to the bosom of the
old church, or join the wicked, heretical
anabaptists, who reject the authority of the
church.

Mr. W.—I have not, I confess, sufficiently
examined these subjects; but I certainly
consider it right to be honest, and follow
the dictates of truth.

The two ecclesiastics separated. Mr.
Ward transacted his business in the north,
not a little disconcerted and chagrined. He
took his Greek Testament, and determined
to read, and judge, and act for himself. In
about four months he took a journey to
London, and was baptized by the Rev.
Abraham Booth, of Prescott Street, and
was soon after ordained pastor of the Baptist
church at Diss, in Norfolk.

Pious reader, if thou art convicted, go
thou and do likewise.

* In water—in the Holy Spirit.

DEPLORABLE STATE OF FEMALES IN THE
EAST.

In this happy land, we are not sufficiently
sensible of the great privileges which we
enjoy. Many British ladies are not aware
of the great advantages which females, es-
pecially, derive from the blessed light of
the Gospel—from its tendency to soften the
manners of men, and influence their conduct
towards women. It is necessary to have
seen females in all classes of society in hea-
then countries, in order to understand fully
how much their situation differs from that
of those of their sex, who have the privilege
of living under the benign influence of the
principles of Christianity. I have seen wo-
men in Egypt, in Arabia, and in India.
Their situation is nearly the same in all
these countries. In Alexandria, I have
known a Turk, at mid day, in the open
street, and in the presence of many British
soldiers, cut off a woman's head, for no other

reason than because he saw her without a
veil, and that her person was not covered
in a kind of sack which they are expected
to wear out of doors. At Grand Cairo, I
have seen a man to the point of shooting
several women, for no other reason than
looking out of a window at some officers
who were passing by. In India, the rich
and powerful not unfrequently punish the
females of their families, by causing them
to be sown up in a sack, and thrown at
night into a river or a well. I have seen a
rich Hindoo who was known to have de-
stroyed several women in this manner; and
when the Magistrates attempted to bring
the wealthy culprit to punishment, he found
that the very parents and kindred of the
victims had been bribed to depose, in a
Court of Justice, that they had died a natu-
ral death. I have seen taken out of large
wells several human skeletons, the remains
of murdered heathen; and I wish it to be
understood, that what I relate are facts
which have come under my own personal
observation.

I would ask, then, what it is which occa-
sions females in Europe to be treated as our
best and dearest friends—given by a gra-
cious and merciful God to soothe our cares,
and sweeten our homes, and cheer our way
in this earthly pilgrimage: while the Ma-
homedan denies them a soul; and the Hin-
doo considers them as but a little remove
above his domestic animals, and formed to
administer to his pleasures and convenience?
It is only when the blessed light of the Gos-
pel shines forth, that every one is restored
to the station in life designed by the Al-
mighty Creator, and woman becomes a
help meet for man.—[Lieut. Col. Philpott
at the Church Missionary Anniversary.

THE "ANCIENT DOMINION."

During the civil war between Charles
the First and the Parliament, Richard Lee
and Sir Walter Berkeley, being royalists,
kept Virginia to its allegiance, so that, after
the death of the king, Cromwell was obliged
to send some troops of war and troops to
reduce it. Berkeley and Lee, not being able
to resist this force, but yet refusing al-
legiance to Cromwell, brought the com-
mander of the squadron to a treaty, in
which Virginia was styled an "independent
dominion." This treaty was ratified in
England, as made with an independent
state. While Charles the Second was at
Breda, in Flanders, Richard Lee hired a
Dutch ship, and went over to the king, to
know whether he could protect the colony,
if it returned to its allegiance to him; but
finding no support could be obtained, he re-
turned to Virginia, and remained quiet until
the death of Cromwell. Upon this event,
he, with the assistance of Sir William
Berkeley, contrived to get Charles pro-
claimed "King of England, France, Scot-
land, Ireland, and Virginia," two years be-
fore he was restored to the throne of his
ancestors. In gratitude for this loyalty,
after the restoration, Charles ordered the
arms of Virginia to be added to those of
England, France, Scotland, and Ireland,
with the motto "En dat Virginia quantum."
After the union of England and Scotland,
the arms of Virginia were quartered with
those of England, &c. with the motto "En
dat Virginia quantum." The author has in
his possession an old volume of Colonial
Laws of Virginia, printed in England,
in the title page of which is the representa-
tion of the arms of England, France, Ire-
land, and Virginia, quartered, with the mo-
to "En dat Virginia quantum." Hence the
title of "Ancient Dominion" has been given
to Virginia.—Encyclopaedia Britannica, ar-
ticle "Virginia."

THE RUINS OF POMPEII.

Naples, April 29.—I had a most interest-
ing day yesterday, wandering over the ruins
of Pompeii. Besides the emotions that
must arise in the mind of any traveller on
visiting such a scene as this, I, as an artist,
found amongst the various remnants of this
once beautiful city (beautiful even in ruins)
many objects of the most peculiar interest.
You know that the best paintings discovered
on the walls are removed to the museum at
Portici, where access is easy, and where
they may be examined; but the workmen
are still going on with their arduous labour
of removing the dirt and ashes from the
town, and every week leads to some new
discovery. Yesterday we saw a painted
wall, from which the rubbish was but half
removed, and the effect it has on the mind
is indescribable. Graceful and beautifully
painted figures, in all the freshness of their
first state, are seen emerging from a bed,
where they have lain for ages hidden and
unknown. Here are shops which furnished
the necessities of life, theatres for amuse-
ment, temples for the worship of the gods,
villas and noblemen's houses, with all the
contrivances for luxury, gradually produced
from amongst the ruins, and displaying the
awful spectacle of a town suddenly arrested
in all the business and bustle of worldly oc-
cupations; and it is the more awful, be-
cause many of the paintings and works dis-
covered, both here and at Herculaneum,
display a moral degradation which cannot
be contemplated without pain. Here Cicero
spent much of his time, and here he dis-
gusted on the beauty of nature. But how
little were they able to do in the great work
of regenerating their fellow men! Such he-
cations things are found painted on the
walls, and were executed in the more dur-
able material of marble, that the Neapolitans,
who are not particularly nice in such
matters, prevent strangers coming in where
they are at work, for fear of some discovery
that would be revolting and disgusting.
Were it not for these damning proofs of the
true state of things, there is really some-
thing so beautiful in the structure of the tem-
ples, so elegant and graceful are all the
buildings, and all the various ornaments of
the houses, that a mind delighted with the
contemplation of innocence, might easily
persuade itself that here she held her throne
and distributed her favours; and that here
a race of beings dwelt who were intellectu-
ally, refined, and pure. I have been down
into the only remaining part of Herculane-
um. The excavations, you know, are all
filled up, for fear of undermining the town
and palace of Portici, which is built on the
bed of lava that covers the ancient city.
You are led through a good many dark pas-
sages (carrying lights in your hand,) which
they make out to be a theatre, but there is
little to be seen; and the cold and damp of
the place, with the hissing noise of scor-
pions around you, diminish a good deal of
the pleasure of the visit. Were this the

only remnant of a buried town to be seen,
we should look at it with more interest and
beauty. Here we can wander far and long.
We know Herculaneum is buried in lava,
but we see Pompeii opening on the same
pavement on which the ancient statues
again to our view; we can stand on the
same pavement on which the ancient statues
inspired their songs. I have not yet at-
tempted it. From the appearance
it has presented since I have been here,
is as peaceable as any fill in England. No
ever issues from it.

RESIGNATION.

"The most remarkable and astonishing
instance of human resignation I ever re-
member to have met with, is to be found
in the conduct of the exemplary Archibald
Fenelon. When his illustrious and im-
mortal pupil, the Duke of Burgundy, fell
not, lay dead in his coffin, and the nobles
stood weeping round, the Archbishop came
into the apartment, and having fixed his
eyes for some time on the corpse, burst
out at length in terms to this effect:—
"There is my beloved Prince, for whose
affection was equal to the tenderest re-
gard of the tenderest parent. No was my
affection lost; he loved me in return with
the ardour of a son. There he lies, and all
my worldly happiness is dead with him; but
if the turning of a straw would call him
back to life, I would not, for ten thousand
worlds, be the turner of that straw in op-
position to the will of God!"

Advertisements.

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Oct. 8.

Circular.

Natchez, September 1st, 1852.

On the first day of November next, the un-
designed contemplate establishing themselves
in New Orleans, for the exclusive purpose of
conducting a commission business.

The business now conducted by Jones, Kim-
brell & Co. in this place, will be continued, af-
ter the first day of December next, by So-
manuel Perkins, under the firm of Perkins,
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Our A. H. Buckholts will remain here a few
months for the purpose of closing our present
concern.

We solicit a continuance of the patronage
which we have heretofore so generously re-
ceived from our friends, to our new establish-
ments in this place, and in New Orleans.
Respectfully yours,
RICHARDS & BUCKHOLTS.

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